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The author finds the origin of Paul's ideas of God, of revelation, of righteousness, and of holiness in the Old Testament, while his doctrine as to angels and demons, the two great world-periods—the present age and the age to come—predestination, and anthropology have their source in the Jewish theology. Perhaps full justice is not here done to the Hellenistic influence. But the fact is not overlooked that what was most fruitful and powerful in his thought was due to “the revelation of Jesus Christ.” The psychological antecedents of the conversion of Saul do not receive due consideration.

The second book treats of missions, the third of the great conflicts, the fourth of the later Paulinism, and the fifth of the organism of doctrine. The theology is treated under three heads: (1) the Christian principle in the psychological sphere (anthropology); (2) in the social and historic sphere (religious philosophy of history); (3) in the metaphysical sphere (theology). The flesh (*σάρξ*) is regarded as the seat of sin in the apostle's thought, and the notion of the material organism remains always fundamental. Christ, though “in the likeness of sinful flesh,” was sinless because he was “the life-giving Spirit.” If this does not take account of character it is because Paul did not think of Jesus as developed through conflict with sin and temptation. As to Christology, preëxistence is accepted, but it is not thought with Pfleiderer to be conveyed in the idea of the second man from heaven. Jesus became “the second man” only by his resurrection. This interpretation is not, however, well sustained.

In the appendix on the “Origin of Sin,” the two factors, the flesh and the law, are made fundamental. All men sin, like Adam, on account of their fleshly nature. “Because all sinned” (*ἐφ' ᾧ πάντες ἥμαρτον*) means that all sinned individually. The writer's directness, courage, and sincerity must meet with the approval of all his readers, and one great merit of the book lies in the consistent and fearless application of the scientific method which is maintained throughout.

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THE AGE OF THE GREAT WESTERN SCHISM. By CLINTON LOCKE. “Ten Epochs of Church History.” New York: The Christian Literature Co., 1896. Pp. x + 314.

THE epoch of the Great Western Schism will always interest the historical student. It was fitting that it should be selected as one of the Ten Epochs of Church History.

Dr. Locke had the general facts of the situation well in hand, and has succeeded in giving us a very readable and popular story.

He begins properly with the contest of Boniface VIII and Philip the Fair, and carries the narrative through to the end of the Council of Basle. He closes with short chapters on The German Mystics, The Inquisition in the Fourteenth Century, and Literature and Arts in the Fourteenth Century.

Dr. Locke's style is easy and direct, but bordering all the time on colloquialism,—too much so, we think, for the formal and elegant treatment that a great historical subject should have.

Moreover, he would not himself expect that there would be complete agreement with him in many of his positions—as, for example, his estimates of Wiclif and Huss, their relations to each other, their doctrines and their general influence.

But all in all the general reader will welcome this book, and most students who want a clear and concise statement of the great issues involved in this tumultuous age will find much to interest them.

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IGNATIUS VON LOYOLA UND DIE GEGENREFORMATION. Von EBERHARD GÖTHEIN. Halle: Max Niemeyer, 1895. Pp. xii+795. M. 15.

WHEN the four-hundredth birthday of Luther was drawing near, from 1880 to 1883, the press of Germany poured forth an enormous flood of books and pamphlets connected with the Reformation and its great leader. Most of these were of slight value, and have long since been forgotten. A few, however, were of a higher grade, and have survived. Among these latter was a small book by Eberhard Gothein on Loyola, the early Jesuits, and the counter-reformation. It was welcomed at once as a work of wide research, of judicial fairness, and of much literary charm. The favorable reception which it met encouraged the author to study his theme exhaustively, and to write it out in a more expanded form. The small volume is now recognized everywhere in Germany as the best brief presentation of the subject, and the larger volume as the best extended presentation.

Indeed, it may be said that no thoroughly good book on Loyola and the early Jesuits existed before Gothein published the results of his investigations. The Catholic writers have always indulged in indiscriminate praise, and the Protestant in indiscriminate blame. The